Rough Field Notes - Misc

58

B79-0054/610(58)

one of

① ɟxʼhaʼyà widzut , meaning the "changer".
② ƀzɨxtɑ/hèm nuʃǫ.èɑ/xotz

1033

(1) q'ùn or pskun or a/tu/li/hòs (2)

(1) means, those that are chosen, i.e. all the stalk mt
(2) tc
(3) son'hmai
(4) ~~x~~ ba/matz/ta/kz
(5) then, even in summer, a meeting is held & the rash youth made a t'hoola'

When a tsi alholla is first fed. Always after an alholla has become sane, they go to another dance in another house — after eating in the alholla's — it is not good for an alholla to be left alone, a long. He goes to the other house & dances. To-morrow they get the alder sticks for masks, then the next day is Q'ùn. On that evening the ounkluns come in, see the masks of the ~~x~~ in its closet, ~~x~~ ~~x~~ ~~x~~ & are afraid of the alholla who sometimes growls when he dances, ~~x~~ ~~x~~ ~~x~~ all the ounkluns are terrified, & 4 men always go with him as if to shield the ounkluns from him. he has used by al- (1037)

① one the 3 names for a business meeting of stoltmut. pskum is the one name most frequently used now. A tyi wishing to call a meeting would send a messenger, kwaux, in Bella Coola, always a stoltmut, to call the other tyis & they would go one by one secretly to a place, such as the picture rocks for their meetings. e.g. such a meeting decided that JP should replace his elder Brother who was pilon, & failed to attend the proper meetings. ~~heart~~ In September JP's father called the Kimsbut stoltmut to a secret place and asked them if they would let his son Jimmie ⑤ become an anholta. The amulixamzait - anpotlams presided. Those in favour spoke, also those against, & frequently they asked for so-&-so's opinion. In the end there was a count but only of those who spoke. The others were listened without knowing. When OK, they asked ④ if he knew anything wrong about Jimmie. ~~To~~ ④ is canonkhinsta, but a man who has been told to listen to canonkhinsta & to report to anpotlam ⑥ should be hear any words by canonkhinsta of kimsut business. If he says, "no", then he is asked to leave, & 2 men go for Jimmie. They use a line to throw for a crab (as Bobby), then grab him & carry him in fear to the place where the tree are sibaing. He is scared, very scared. They tell him to sit

1015
1) aiyet ~~aiaiiata~~ a i´ y ɛ l / h i / l a x k a
2) q̈ ɛ l´ a t t

holler dances, this time a really strong dance. They 3 ~~tot~~ men go out
& ask various stark t: mt spirits for good food for him, & they re-
ceive oulachon grease, dried meat & salmon, & other good food.
At the same time the women have left the house. When they re-
turn they get a strong at kwola, who rubs his hands in the grease,
warms them at the fire, & rubs on the alhollas food, in an effort

Note. Ask JP about sn l n y q, who was skookum alhotla & ate dead
fishes. he ate a mechanic of quenstiff that grows in a secret
place all winter.

to get the man back to normal. Then he tries to give him food,
but the alhotla snaps at his fingers, & he tells the people that
he is getting on, soon will be all right. Finally he persuades the al-
hotla to eat & in joy cries out: "I have succeeded in making him eat" & way
body echoes it, & the people left door hear & believe. the women may be prisn (1013

he is to do, & the alholla present teach him what to do. They spend a long time teaching him how to dance, growl ~~etc~~, bike etc. Then they go away. That night there is heard ①, a whistling done with a very small whistle. 4 men go around doing this, ~~to~~ in a row, as the first gets tired, he presses no 2's hand, & so for 3 & 4, the one closing & thus tapping it up, so that ounkhimsta believe continuous. The 4 go around in the woods & mountains, bending heads up & down to increase the wind effect. If an ounkhimsta should dare to see them, they would quickly kill him, unless a leji is son, whom they would grab & wash a ②, i.e. keep him out of sight in order to make him a dusut. ② means, "One who has put his foot on the ounkhimsta". Towards dawn they watch the stars, & just before dawn the alh. goes around yelling, "Get up, your young men & all, the skalteat boy has got great power ~~=~~ he is ②". All the ounkhimsta hide, & only go out when the alholla is away, as he does at intervals in the day to give them a chance to shit. Many dusuts are then come to the house where the lad is, & he eats them, only he takes respect alholla, elks & breakers. The ounkhimsta are told that if they look ~~that~~ he will smell them, come & eat them & they will

1017
① In Kuusqut only. ② ~~knife~~ hu|q-s-l|dett
③ milkbloom q basket

to another place, uplating the same song 4 times. Then he retires to his house where he is supposed to stay without sleep & in consequence goes around those a night, entering houses & going out, but without doing anything. Should a door be locked he breaches it. It is against the law. 4 days later all the people go to his house to make him lie down, i.e. in a thuno-sek-to the outside of which is decorated with igo in play pictures of spider, bee, or bear, anything. Here he stays for 4 days. Then they come to ①, the washing. In the morning an old goes around asking for ③ rose from sockeye head [with which to wipe the hair is washed, in reality, no. He is stripped & carried outdoors to the river. He hollers out, & is supposed to be sore, thanks to the washing & medicine ③. He goes round & announces that to-night he will sing. That night the musicant & the people sing a new song, unlike that he had seen above, however he is now-ssoke. Sometimes ombluinsta are present. The al- (1015)

die. If an onkhlinsta should approach the dance-house it is believed that his (hemanoas) will flee to the hosuts, hence they stay away, especially after a few had been done away with in this way. During the morning he goes round the hanoas houses, naked, & belting, & about noon he returns to his own houses when a bear blanket is forcibly placed over him, he fights. In addition while he collar of wool is thrust on him with a rope in the hopes that it will tie him from going aloft. In the old days alhotlas often went aloft & failed to return, it was said they had eaten themselves. He fights. Towards dusk two lads go up a mountain, & at ~~sun~~ sunset all the people down below are outside the houses with the budding alhotla among them. They all shriek ~~yi~~ yi very loudly & at the same time the alhotla slips unobserved like a ghost, which is carried back to the dance house. The two lads up above hear the roar & in about 5 mins, growl & roar like the alhotla. The onkhlinsta believe he has vanished aloft. Then a man with strong voice exhorts, "Go aloft on the right road, don't stop for it, your t'kwanda power will show you whither to go"! When finished, all the persons cry, going around to the houses to do so, remembering

1019

(1) ru[illegible]stipmut

(2) aft uflikushsin/hzw up (3) q lik mutz

(4) ki ukata (5) tzulk/sm (6) sihuhnu/kɛlha l sm (7) + all sing it

words a time, & the words are added later on. The sing - men sing this time, & then the (5) adds the words. Only tc & lp are (5) now. This appears to be the usual way in which songs are made. The sing men never wrote the words, except perhaps an opening bar (4). Then (5) adds words, as if alhotta were the author, telling of how the wind was strong aloft & how he got it & would from (6), who has a good suit, turned me back & returned me to the land of ouhl, nstaualos. (6) is a suit up above who caused the return of the alhotta, & is accordingly sung of by all alhottas. The tzulk sm changes the wording to fit the case. That evening all the many kusuks return to the house & sleep, the young lads remain up to watch the trees, & about 1½ half before dawn wake everybody. About 20 people with the alhotta go out to the bend of the creek for (3), the "sun song". The alhotta runs. The alhottas faces stop, then the assistant sets it, & go round (1017)

energy to do it, or does not want to, be frequently does the busuit shuts, i.e. (1), & often the names have been changed to busuit, as, e.g. husuta (anulichwuzeit) explains why they are, that these are pictures the suit above. " can be in many places at once, the guards the door of nushasiusta. Then (nuing) comes out, guarded by skeleton Either kulusta, it is a beast which has both up ~~and~~ & down on both works. Anulipunzeit tells the people to return next night, warning that there will be more display.

Next night all is ready & first of all comes the how-how, like to dance round, 1 at a time, each guarded by a man, a good shuriat. Always the women (kuninakilet) & they go round once. This may take 15 minutes. Anulchunzeit explains that this is the how-how of Eleven, & the all answers her words (6) Then saute, wearing a huge mask, & carried by a strong man. Round pit with a skeleton dance, then corroboree & another tisel dance wash. This 4 times, with 4 different tunes. Sounds from stones in bags sounds. Then in come above 12 (8), the whoplay around in & outside kushwalwhaisla. With them is (9), the hermaphrodite, wearing mask face, supposed to be ½ man, ½ woman, his voice is nasalized. Half-sung how no man can come near them, no talking allowed. (10) comes

1029

(1) 1½" conduit.
(2) skl. per standard saw.
(3) to blow all ashes

× & telling the man in particular to look after his own business, not to lose & spoil your parents business. The S T gave us our business: look after it. Perhaps when we are gone you will want to change, don't do it, it is our business look after it. Then they go out. And wearing the breasts return for ①, i.e. the trying out of the business. A mask is made representing the ~~the~~ out stomach, this is the power which made (awakened) out his stomach. When the power first came to him it was invisible, how it has become visible, i.e. it is ②, quite like ~~a person~~. When all is ready the ornaments are collected for the ~~he~~ bosom. The man bearing the mask goes around wearing it, & changing his expression, sometimes sick. Too go with him, throwing ash. Then he lies down & the mask changes to the stomach cutting. And then he stand up & explains that this is (kukusikan) a strong suit in Huitzilopochtli, always doing so aloft. That it enables the man & would him to do likewise, i.e. (siahuak). Then (tenuchtlan) the ③ next comes out & sits down, moving his nose & eyebrows as though he had the place where he lies down. Otontans & ~~se~~ xsebaban are these too. These are the 3 highest suit who look after our business up above. The look after both ~~it~~ & present business, ~~for his~~ both come from above, first the statutal business & then the present. If a man has not (to

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(1) same for all mudpunks, when also sandsilbots is made.

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